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# The ANSGAR LUTHERAN

## Fears the Size of the Danger

Chaplain G. A. Jensen

Our bodies are so constituted that they can provide pumped-up powers for moments of emergency. Excited by danger the heart beats faster, glands secrete additional fluids, breath comes faster, and deeds "above and beyond the call of duty" are performed.

A man involved in an accident discovers a victim pinned under the wreckage, and with strength uncommon to him, lifts the wrecked auto, freeing the man pinned beneath it.

But there are also times when people are paralyzed by terror; they are actually "scared stiff." In some cases when people have confronted nothing more menacing than grandma's "boogeyman," or have suffered "stage fright." Mouths dry, their tongues glued to the roof of their mouths, their minds blank, fear has demoralized and defeated them in their new adventure. Small dangers magnified all out of proportion can do just that.

It is well that men are afraid of real dangers, but our fears should never be greater than the dangers they confront.

Christians should be realistic in their appraisal of dangers. They ought not put on rose colored glasses and claim that "this isn't going to happen to me." God does spare his own from the ills that "flesh is heir to."

Sometimes men suggest to me that I don't have to be afraid, being a Chaplain, since the ship won't sink or the plane crash while I'm aboard. Jokingly said, the answer is sometimes taken for a pious truth. But God never promised me that He would see to it that I could avoid all trouble and pain, nor do I expect being a member of the cloth" gives me any such advantage. Confidence is simply that while going through difficulties God will be with me and give me grace sufficient, and such is the confidence that anyone can enter who will walk with God. "When you pass through the waters I will be with you; and through the rivers, you shall not overwhelm you; when you walk through the fire you shall not be burned, and the flame shall not consume you."

We win our victory over our fears when we take the measurements of the danger we confront, and then discover that, when men have done their worst, they have no final victory. "Fear not them that kill the body, but cannot kill the soul."

Since we are Christians, serving Him who was crucified, we may rightly expect to receive some of the same treatment that was His. The servant is not superior to his Lord.

Only a matter of months ago the young people, identified with Christ and his Church in East Germany, were put on the "spot" for this identification. There the Communists struck hard at the vitals of the church, demanding that the youth sign a renunciation of the church's youth organization or be expelled from school. Thousands of teen age youth withstood this tremendous pressure, and were expelled. They had measured the danger, and accepted the consequences. Now, in recent days, the Communists have found it "inconvenient" to pursue this policy, but the readiness to be witnesses for Christ through trials is still required there, and in our own circles as well.

If such testings come to you, may there be a clear demonstration of solid faith.

"Faith of our fathers living still,  
In spite of dungeon, fire and sword,  
O how our hearts beat high with joy  
When'er we hear that glorious word!  
Faith of our fathers, holy faith,  
We will be true to thee till death.

When we were children dangers, real and imagined, were cut to their proper size by the presence of father or mother. The darkness was not cheerless when they walked by our side and our hands were in theirs. Nor have we outgrown this need for a reassuring Presence. "The Lord is my Shepherd . . . I will fear no evil for Thou art with me."



# News and Notes

## CALLING CANDIDATES FOR ORDINATION FROM TRINITY SEMINARY

According to action taken by the Ministerium at its last meeting, June 17, 1953, candidates for ordination from Trinity Seminary cannot be called by a congregation until they have been recommended for graduation and ordination by the Seminary Faculty, the Board of Examiners, and the Board of Education. Any call received earlier than two weeks prior to the date of February 9, 1954, when the above recommendations will be cared for, must be promptly returned with the explanation that it cannot be entertained prior to the recommendation indicated above.

Hans C. Jersild  
President of Synod

Westby, Montana, October 3 and 4, Sunday School Teachers' Rally of the Western part of the North Dakota-Montana District was held at Emmaus Church. Our guest speaker was Prof. Carl Narveson of Concordia College, Moorhead, Minn. Prof. Narveson spoke on the following topics: What is Lutheran Parish Education? What is the Purpose of Lutheran Parish Education? What is to be Taught? How are we to Teach? There was a good representation of Sunday School teachers from the congregations.

Sunday, October 11, was a festive day when two boys and a girl were confirmed; namely, Norma Jensen, Mark Nielsen and Ronald Jensen.

We were very happy to have the visit of Dr. Dagmar Pedersen, former missionary to India. She gave us a very interesting and instructive lecture about mission work in India, and she showed us beautiful motion pictures about the work out there.

A new electric Hammond Organ has been presented to the Emmaus Congregation by the Clarence W. Nelson family of Emmaus Church. This new organ was dedicated on Sunday, November 1, 1953, when Pastor Silas Larsen from Kenmare was with us.

The marriage of Miss Marilyn Swartz of Westby, Montana, and Mr. David E. Cooper, of Helena, Montana, was

recently solemnized at Emmaus. They make their home in Helena, Montana. Also during the past few months we have had one adult and four infant baptisms.

Two members have been received by transfer into Emmaus Church. They are Mrs. Howard Nielsen from Pella Church, Sidney, Montana, and Mr. Duane Wagenson of Glendive, Montana.

Spencer, Iowa. Recent memorial gifts to the amount of \$600.00 for light fixtures in the new church made it possible for the church to order the fixtures now. They will cost about \$1150.00 installed. Dec. 20, 30 new members were received into the church, 5 adults by baptism and 4 by confirmation.

Dr. and Mrs. Hajimi Inadomi brought a greeting to the last merger meeting at Chicago. We spent some time with them in the evening before they went on their way, Mrs. Inadomi to Graettinger, Iowa, and Dr. Inadomi to Hutchinson, Minn. They had been in Norway and Denmark, and now they were traveling through the United States speaking here and there as they went West. It was the Norwegian Mission Society who originally invited them. But they have appeared in congregations and institutions of both the U.L.C.A. and the E.L.C. in America and Canada. They also appeared in Concordia Theol. Seminary, St. Louis, Mo.

We were happy to talk to Dr. Inadomi and get the facts about his problems just before the war, during the war, and after the war. It was good to meet a loyal servant of Jesus Christ, who works hard in a little but growing church in Osaka, Japan. His wife is a charming woman who writes some of the Lutheran Sunday School literature in Japan. Pastor Karl Wilhelmson was with us in my room and the hotel. Just before the Inadomis left for the train, Dr. Inadomi said, "let us pray," and so we prayed together. Our meeting with him will help us to pray more for Japan in the days to come.

We hope for some articles from the pen of Mrs. Inadomi.

## Doctors Urge Religious Faith for Ulcer Patients

St. Louis, Mo.—Doctors should urge their ulcer patients "to make use of religious faith," three Texas physicians told the American Medical Association convention here.

Such patients also should "cultivate a leisurely efficiency," according to the physicians, Dr. Milford O. Rouse, Dr. Cecil O. Patterson and Dr. Herbert A. Bailey, all of Dallas.

They told 5,000 medical practitioners from all parts of the country that peptic ulcer ranks "inexcusably high" as a cause of loss of income and life despite great strides made in recent years in treating the disease.

Two other physicians, from Waco, Texas, said that a patient's fear may cause "anxiety heart disease," even though a doctor finds nothing organically wrong.

Dr. Jackson A. Smith and Dr. Donald W. Chapmon of Baylor University College of Medicine said:

"The anxiety-ridden patient is painfully aware of himself. Each minor discomfort is interpreted as an ominous sign of some undiagnosed and dreaded disease. The patient is conscious of his heart beat in his chest, and frequently of a pulsation in his head and throat as well."

They urged examination and treatment to find and remove the cause of fears.

Dr. Frank F. Tallman of the University of California Medical Center, Sacramento, said that "about half the patients visiting a doctor's office are suffering from illness in which can be recognized an important emotional factor."

## Kikuyu Tribesmen Reaffirm Loyalty to God

Nairobi, Kenya Colony—Christian tribesmen banded into a society called Torchbearers, which is pledged to fight the terrorist Mau Mau, reaffirmed their oath to "be loyal to God and always do right in His eyes."

The pledge was made at a service held in the Church of Goodwill which stands on the shore of Lake Elementeita at the foot of the Aberdare Mountains.

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REV. JOHN M. JENSEN, Editor  
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Spencer, Iowa



# Editorials and Comments

## AS WE GO INTO 1954

The progress of the work of our synod during 1953 has been reported by President Hans C. Jersild on page 8. Pastor Lawrence Siersbeck writes some reflections on pages 8-9 pertaining to the present day and its problems. We hope you will read both articles.

As we take a last look at 1953 we may perhaps mention a few things. We have been growing numerically in the synod to which we belong. This is well and good. Are we growing in grace?

It may not be good taste to even ask such a question, but we have a tendency to look upon ourselves as good Christians.

Let us venture to suggest that if we asked 50 percent of our church members about the basis of their faith, we would get some strange answers. A great many people base their faith on their own self-accomplishments. This is the danger of legalistic pietism. It is Holatry pure and simple.

This leads to a secular view of life. One of the great dangers facing the church is secularism among church members.

It seems to us that we preachers might well get together and study our preaching. We could all improve a great deal.

The Apostle Paul often asked his congregations that they pray for him that he might preach boldly. Here is a suggestion for the members of the church. Pray for your pastor, and for his Sunday message.

Recently we read a book about sermon preparation. It was stated that a good preacher spent one hour in preparation for every minute of the sermon. A sermon of 10 minutes would take 20 solid hours to prepare.

There is no doubt that more preparation on the part of the pastors would be of great help to the congregations. The difficulty lies in the many small tasks that are often left to the pastor. These tasks take time and energy, so there is too little time to visit the people and to study.

Wise church councils will study this situation and try to relieve the pastor of tasks that can just as well be done by others.

In 1952 we rejoiced in a gain of 2,409 baptized members. But it might be well to point that this is only 10 members per congregation on an average. Perhaps it should also be pointed out that four new churches were organized with a total of 692 members. That alone means that the other congregations only gained 10 members each on an average. For they gained only 10 members and not 2409.

We had 2402 baptisms and 910 adult confirmations. We must have had many losses, for only 355 are reported as lost by death.

We rejoice in a good stewardship, for our synod has been high in giving, but we should try to get into a better evangelism activity. 10 members per congrega-

tion seems pitiful, when we think of the general high birth rate. Off hand it may seem as if we did not even gain the number of children we baptized.

Perhaps the home mission board with all the district presidents has a good problem for discussion right here.

This is written just as we are reading the Christmas message, "Peace on earth, good will to men." We are just trying to imagine with what force we should be able to put that message across to the man in the pew. Of course, the Christian who thinks a little about these things knows that the peace of God does not depend on Malenkov in Russia, Franco in Spain, Mao in China, or McCarthy in Washington.

Our concern is that we shall be able to magnify Christ so that the events of the day, disconcerting though they may be, shall not be able to rob us of our peace.

The Christian should read much in the Bible in these days. He should associate much with Christ in the gospels, and with Paul in his letters. And he should read the prophets of old. For he needs a clear insight and a sanctified intellect that he may discern the truth.

John the Baptist went to King Herod and reminded him of the law of God in these words: "It is not lawful for thee to have her."

We need to study the social and political situation and the Word of God simultaneously.

In a time when men are prone to live on fear and suspicion and rumors the Christian must have a more solid ground on which to stand. If he is faithful to his trust, his influence may make itself felt in a much greater way than he dared to expect. For God always honors the lover of truth, just as he honored John the Baptist.

## A HAPPY NEW YEAR

As we type the last notes of the last issue of 1953 we wish all the readers a Happy New Year! We thank you for the faithfulness in receiving the paper the past year, and as we go into 1954, we hope you will think of the things we have suggested on this page.

We have said it before and we say it again, that the making of The Ansgar Lutheran is too much of a one man's job. But it no doubt cannot be otherwise in a small synod. However, pastors and lay people can be of great help to the editor, if they send him letters, news and articles without being requested to do so.

We appreciate when we get criticism, and we appreciate compliments. But we would appreciate if you, right now as you read this, write us a note about what you like in the paper, and what you would like to have in the paper in the future.

And you good news writers, do not forget that if you do not send us the news, you will not find it in The Ansgar Lutheran. With these words we are off into the new year!



# The Year in the Church

By H. C. Jersild, President of U.E.L.C.

Unto all we extend in the Name of Jesus Christ sincere New Year's greetings with the hope and prayer that the year of 1954 will bring each one new blessings and in turn make each one a greater blessing.

As we pause in retrospect of the past year we have profound reason for gratitude. God has been wonderfully good to us. By grace of His Spirit we have prospered. Our work as a Church has progressed in a blessed manner.

It is true that in the early part of the year occurred the tragedy of our Publishing House fire. For a while our publishing activity was disrupted and curtailed. The loss at first caused us deep concern. We were wondering how we should proceed in re-establishing the life-line of our publishing activity. Then things began to happen. Good friends lent their aid in getting the right appraisal of the fire damage. The insurance companies responded in a fine way. We were helped over this difficulty in a most heartening manner. Before the year had ended a new streamlined publishing plant had replaced the one destroyed. All publishing work was again restored in an even better way because of better facilities. God be praised for His providential love. We came out of that fire with a new enrichment because God showed us how He could blessedly care for us.

In our home mission work we saw the establishment of new congregations. Again God poured out His blessing. This past Fall we visited our home mission congregations on the West Coast. Castro Valley, Lynwood, and Norwalk are in the midst of building expansion. North Hollywood is about to institute the building of a new church. At Castro Valley a large Sunday School addition has been added to care for the increasingly large number of children. Their enrollment is up around 500. At Lynwood, now self-supporting, they are building a large new church to accommodate a congregation now our largest on the West Coast, numbering 894, with a Sunday School enrollment of 717. At Norwalk, our youngest congregation on the West Coast they have just completed an additional Sunday School building, so needful for their rapidly growing Sunday School, now numbering 616. At North Hollywood the congregation has carried on a successful campaign for building funds and will soon begin the erection of a new church. There, too, the Sunday School enrollment and church membership are steadily increasing.

Our newest home mission work is at Red Deer, Alberta, Canada. This congregation had a promising beginning. According to a recent report they have over 100 members. They are much in need of a church. We hope a number of folks will respond to the appeal for loans in order that this congregation may soon build its first unit. Our synodical convention has authorized the synodical Church Council to borrow up to \$75,000.00 from individuals and organizations for home mission expansion throughout our land.

Our next new mission work is that of Hoffmann Heights, Aurora, Colo. So far they have been meeting in the parsonage. Despite those limited quarters they are ready have a Sunday School enrollment of 140, and the congregation is organized and is growing steadily. They are building the first unit of their church. It will be ready for occupancy the first of the New Year.

Two other new home mission congregations organized under District sponsorship will now, because of the action of last year's synodical convention, come under the supervision of the Board of Home Missions. The Storm Lake, Iowa, mission organized by the Iowa District, is moving ahead in an encouraging manner. They are now building the first unit of their church plan through the generous aid of the Iowa District. The Pewaukee, Wis. mission organized under the sponsorship of the Wisconsin District is thriving in a strong and healthy way. This mission will need funds for the erection of a place of worship. We appeal to our good folks to respond with loans to the Synod. The grand total resources in the name of the Synod amounting to close to \$2,000,000.00 will stand good for the loans. An amount up to \$10,000.00 from any individual or organization is earnestly solicited (See 1953 Year Book page 204 for details).

We had the blessed experience at our recent convention of ordaining the largest class in our history. Nine of these ten men were graduated from Trinity Seminary. Here is fruit of our College and Seminary. In addition a large class graduated from the College to go out into different walks of life with the asset of Christian training. A Christian education is such a vital thing in today's trouble-filled world. God calls upon us to rally to the support of our one institution of learning. We must do our part that Christian higher education may definitely maintain and entrench itself in the life of our nation.

Our congregations and pastors have, through the year, done a blessed work. This work finds evidence not only in that we raised the largest synodical budget in our history, namely \$200,262.20; but in addition we raised \$55,811.62 for foreign missions and \$53,771.62 for other causes such as Lutheran World Action, Church and School Development Drive, and minor projects making a grand total of \$309,845.44. That amount represents earnest efforts on the part of the leadership in each one of our congregations. A further indication of congregational activity is revealed in our growth to a membership of 51,640 baptized. Our Sunday School enrollment grew from 16,713 to 18,654. About a dozen new churches have been erected, and have been or will be dedicated soon.

Although statistics cannot tell the whole story they do bespeak zeal and devotion; they tell us that souls have been saved; they reveal that more children and

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## CHURCH NEWS FROM HERE AND THERE

### 265 Converts Confess Order in Mission Baptism

nsbach, Germany—At a recent baptism of 265 adults in the interior of New Guinea, 66 of the converts confessed they had killed men with their hands before they heard of Christianity, Hans Neumeyer, director of Neuendettelsau Mission Society, a Bavarian Mission conference.

He said the statistics illustrated the "pre-reign of paganism" still ruling in the primitive interior of New Guinea, which is increasingly becoming the chief field of work for the Lutheran missionaries in New Guinea. The Neuendettelsau Mission Society, one of several groups cooperating in the New Guinea Lutheran Mission, is under the general auspices of the National Lutheran Council's Commission for Younger Churches and Orphaned Nations. The others are the United Evangelical Lutheran Church in Australia and the American Lutheran Church.

Mr. Neumeyer said here that the Evangelical Church of New Guinea now has approximately 120,000 members. He said that only last year 13,000 new converts were won to Christianity.

According to his report, the average membership of the congregations served by Neuendettelsau missionaries is 15,000 to 30,000, and a young man missionary, Fritz Wagner, who went to the field just a short time ago, has a congregation of 50,000 members.

### Writes Prayer to Virgin Use during Marian Year

While the extensive advertising campaign of the Knights of Columbus would still have Americans believe that Roman Catholics do not really pray to the Virgin Mary but only through her, Pope Pius has composed a prayer that would seem to indicate that Catholics pray to Mary.

The prayer was prayed for the first time last Sunday at the opening of the Marian year, which will run from November 8, 1953, to December 8, 1954, and which will be dedicated to the Virgin Mary.

The paragraph quoted from the prayer, which is addressed directly to Mary, reads: "Bend tenderly over our aching wounds. Convert the wicked by the tears of the afflicted and

oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness."

The Vatican has also published a decree which lists the indulgences that may be obtained by various activities during the Marian year. A plenary indulgence may be gained by visiting churches built in honor of Mary or mission area chapels dedicated to her on the opening or closing day of the Marian year, Christmas, the feasts of Annunciation, Purification, Seven Dolours, and the Assumption. The faithful who attend Solemn Pontifical Mass on the opening and the closing days of the Marian year will be granted a partial indulgence of ten years. A plenary indulgence may be gained for the dead when masses are celebrated at altars dedicated to Mary.

An indulgence is the remission of temporal punishment due to sin after its guilt has been forgiven. A plenary indulgence is the remission of the whole debt of temporal punishment. A partial indulgence remits only a part of that punishment.

### Church Contributions Reach Record High

St. Louis, Mo.—Contributions to 46 U. S. Protestant and Eastern Orthodox communions reached a record total of \$1,401,114,217 for all purposes in the past year.

This was reported by the Rev. Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of Churches, at the department's annual meeting here.

The figure is a gain of 8.9 percent over the previous 12-month period when the total was \$1,286,323,160.

Benevolence-giving by the 46 communions showed a 14.8 percent gain, with \$286,303,369 reported. This represented an increase of more than \$35,000,000 over the previous year.

Among the larger amounts included in the total giving were the \$289,791,195 contributed by members of The Methodist Church, the \$248,004,319 by members of the Southern Baptist Convention, and the \$126,455,475 by members of the Presbyterian Church in the U.S.A.

On a per capita basis, the Seventh-day Adventists led all other denominations with an average annual contribution of \$165.26 per member. Four other denominations reported annual per member contributions of more than \$100; the Wesleyan Methodists with \$149.56; the Brethren in Christ with \$120.44; the Church of the Nazarene with \$117.97, and the Orthodox Presbyterians with \$109.34.

### Danes Select Delegation For Evanston Assembly

Copenhagen, Denmark—Four clergymen and one layman will represent the Church of Denmark at the Evanston Assembly of the World Council of Churches in 1954, it was decided here by a joint session of the Danish Bishops' Council and the Ecumenical Council.

The delegation will consist of Bishop Hans Fuglsang-Damgaard of Copenhagen, Primate of the Church; Bishop Skat Hoffmeyer of Aarhus; Professor K. E. Skydsgaard of Copenhagen; the Rev. Johs. Langhoff; and, as the only layman, Mr. P. Sveistrup, a department head of the Danish Ministry for Greenland.

In announcing the selection of delegates, the church officials pointed out that two outstanding Danish Lutheran theologians have been invited to Evanston as consultants and a third Dane will take part in the Assembly as a "fraternal delegate."

The Danish theologians invited as consultants are Professor Regin Prenter of Aarhus, head of the Lutheran World Federation's Commission on Theology, and Dr. N. H. Sie of Copenhagen. The Rev. C. Rendtorff, general secretary of the Church, will attend as "fraternal delegate."

### Dibelius Urges Churches To Work for Union of Europe

Copenhagen, Denmark—Through ecumenical cooperation the churches of the world must create a world-wide public opinion condemning war, it was declared here by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

The German church leader, who is presently visiting Denmark, told Danish clergymen and students that all Christians must now ask themselves the question: How can we prevent war?



The answer, he said, is that there is only one way: To teach the people of the world new ways of thinking.

He stressed that it was the task of the Christian churches to create a new atmosphere in the world, because "the politicians, poor devils, cannot do it, being watched by governments and prevented from saying anything that might hurt the governments or their party interests."

Claiming that the Church has great opportunities to work toward peace, Bishop Dibelius said the churches must work for a United Europe, but added, that "only a union which will also include Russia and Poland can prevent war."

He said it was God's will that not only individuals but also nations "fight down their egoism" and that "what seems an utopia today may be reality tomorrow." The Church of Jesus Christ would be very poor if it ceased striving for utopia, he added.

### Writes Seaman's Version Of 23rd Psalm

Washington, D. C.—A seaman's version of the 23rd Psalm has been published by the Navy Chaplains Bulletin here.

Its authorship is attributed to a J. Rogers, a merchant marine captain, who wrote it during World War II. The seaman's version:

"The Lord is my Pilot: I shall not drift. He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log. He guideth me by the star of holiness for His name's sake. Yea though I sail 'mid the thunders and tempests of life, I shall dread no danger; for Thou art with me. Thy love and Thy care they shelter me. Thou preparest a harbor before me in the homeland of eternity; Thou anointest the waves with oil; my ship rideth calmly. Surely, sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever."

### NEWS AND NOTES

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tains where the Mau Mau have their strongholds.

Despite the fact that the Mau Mau direct their most savage attacks against Africans who are Christians or in any other way "cooperate with whites," the Torchbearers society has grown to number 408 Kikuyus since its founding six months ago by four natives.

Most of its members are clerks working under constant Mau Mau threat in isolated villages such as Gilgil, Naivasha and Nakuru. All wear a little badge which has become popularly known as "the brass badge of courage" because it identifies the wearer as an enemy of the Mau Mau and marks him as a potential victim of the terrorists' worst savagery.

A leader of the society is David Waruhiu, son of the Kikuyu chief murdered by Mau Mau gunmen a little more than a year ago. At the chapel service he commended Torchbearer members for "putting yourselves in a position of advantage," because all who wear the badge now are regarded with the highest respect by members of their tribe.

"If you are going to lead this country back to peace, then make your lives clean," Mr. Waruhiu said. "Find a new leadership in place of the old of the past. For understanding and peace in this country, take your leadership from God.

"It was the promises of our previous leaders and their unscrupulous methods which brought the Kikuyu people into their present trouble. We must not let self-seeking leaders get into power again."

### A CHRISTMAS PRESENT

There's a little Christmas present,  
Lasts one all the year—  
Something always fresh and pleasant  
Full of happy cheer.  
Suitable to young and old,  
Quite the latest style,  
Worth a thousand pounds in gold—  
Just a smile.

When we meet events vexatious,  
It averts their harm;  
Fortune, at her most ungracious,  
It can sweetly charm;  
It can soften every trouble,  
Every care beguile—  
Oh! it's worth the world and double—  
Just a smile.

Australian Baptist

### CHRISTIANITY IN FAR EAST IN DANGER, LWF LEADER WARNS

Hamburg, Germany—In view of a marked resurgence of heathen religions in the Asiatic sphere, the United Nations and world public opinion must be alerted to the issues of freedom of faith and religion in the Far East, it was stated here by Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation.

Though freedom of religion "is anchored in most constitutions of the Asiatic countries," the younger Christian churches and missions must intensify their efforts to secure implementation of this freedom, Dr. Lund-Quist told a representative of Evangelischer Pressedienst, official news bulletin of the Evangelical Church of Germany.

The LWF executive secretary, who recently returned from a tour to Australia, Indonesia, Hong Kong, Malaya, and India, was interviewed here on the occasion of a visit to Germany.

He said the issue of religious freedom must be considered as "one of the most acute international problems of the day," and that the Lutheran World Federation as well as the World Council of Churches must render "important services as mediators of information" concerning this problem.

According to Pressedienst, Dr. Lund-

Quist said the LWF will seek the services in this field of the Commission of the Churches on International Affairs. He suggested that the Evanston Assembly in 1954 of the World Council of Churches should "energetically turn to the problem."

A decisive factor in "averting the danger that threatens Christianity in the Far East" could be the development of contacts for exchange of information between Asiatic politicians and leaders of the young churches, Dr. Lund-Quist said, according to Pressedienst.

He added that even though "at the moment a development of such relations may seem difficult" the active participation of Christians in the politics of their countries in the Far East may prove a great help.

In the interview, Dr. Lund-Quist also stressed the need for increased activities by the LWF in the fields of information and interpretation of its work, and said that channels of information are needed "not only to other Protestant world organizations but also to the Vatican."

He added that the newly organized Department of Information will increase and expand its activities toward this end.



# How Can We Love Our Enemies?

By C. S. Lewis

"Thou shalt love thy neighbor as thyself," says the commandment. Because in Christian morals "thy neighbor" includes "thine enemy," we come up against this terrible duty of forgiving our enemies.

Everyone says forgiving is a lovely idea, until they have something to forgive, as we had during the war. And then, to mention the subject at all is to be greeted with howls of anger. It is not that people think this too hard and difficult a virtue; it is that they think it hateful and contemptible. "That sort of talk makes me sick," they say. And half of you already want to ask me, "I wonder how you'd feel about forgiving the Gestapo if you were a Pole or a Jew?"

So do I. I wonder very much. Just as when Christianity tells me I must not deny my religion even to save myself from death by torture, I wonder very much what I should do when it came to the point. I am not seeking to tell you what I could do—I can do precious little. I am trying to tell you what Christianity is. I did not invent it. And there, right in the middle of it, I find "forgive us our sins as we forgive those that sin against us." There is not the slightest suggestion that we are offered forgiveness on any other terms. It is made perfectly clear that if we do not forgive we shall not be forgiven. What are we to do?

It is going to be hard enough, anyway, but I think there are two things we can do to make it easier. When I start mathematics you do not begin with the calculus; you begin with simple addition. Similarly, if we really want (but all depends on really wanting) to learn how to forgive, perhaps we had better start with something easier than the Gestapo. One might start with forgiving one's husband or wife, or parents or children, or the nearest N.C.O., for something they have done as said in the last week. Secondly, we might try to understand exactly what loving your neighbor as yourself means. I have to love him as myself. Well, how exactly do I love myself?

Now that I come to think of it, I have not exactly a feeling of fondness or affection for myself, and I do not even always enjoy my own society. So apparently "love your neighbor" does not mean "feel fond of" or "find him attractive." I should have seen that more, because, of course, you cannot feel fond of a person by trying.

So I think myself a nice chap? Well, I am afraid sometimes do (and those are, no doubt, my worst moments) but that is not why I love myself. In fact, it is the other way round; my self-love makes me think myself nice. So loving my enemies does not apparently mean thinking them nice either. That is an enormous relief. For a good many people imagine that forgiving your enemies means making out that they are not really such bad fellows after all, when it is quite plain that they are.

## Do not hate the man

Go a step further. In my most clear-sighted moments not only do I not think myself a nice man, but I know that I am a very nasty one. I can look at some of the things I have done with loathing and horror. So, apparently I am allowed to loathe and hate some of the things my enemies do. I remember that when Christian teachers told me long ago that I must hate a bad man's actions but not the man, I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely myself.

However much I might dislike my own cowardice or conceit or greed, I went on loving myself. There had never been the slightest difficulty about it. In fact, the very reason why I hated the things was that I loved the man. Just because I loved myself, I was sorry to find I was the sort of person who did those things. Consequently, Christianity does not want us to reduce by one atom the hatred we feel for cruelty and treachery. We ought to hate them. But it does want us to hate them in the same way as we hate things in ourselves: being sorry that the man should have done such things, and hoping, if it is at all possible, that somehow, sometime, somewhere he can be cured and made human again.

## The Real Test

The real test is this. Suppose one reads in the paper a story of filthy atrocities. Then suppose something turns up suggesting that the story might not be quite true, or not quite as bad as was made out. Is one's first feeling, "Thank God, even they aren't as bad as that," or is it a feeling of disappointment, and even a determination to cling to the first story for the pleasure of thinking your enemies as bad as possible? If it is the second, then it is the first step in a process which, if followed to its ends, will make us into devils. One is beginning to wish that black was a little blacker. If we give that wish its head, later on we shall wish to see grey as black, and then to see white itself as black. Finally, we should insist on seeing everything—God and our friends and ourselves included—as bad; we should be fixed for ever in a universe of pure hatred.

Now a step further. Does loving your enemy mean not punishing him? No, for loving myself does not mean I ought not to subject myself to punishment—even to death. If one had committed murder, the right Christian thing to do would be to give oneself up to the police and be hanged. I imagine somebody will say, "Well, if one is allowed to condemn the enemy's acts and punish him, and kill him, what difference is left between Christian morality and the ordinary view?" All the difference in the world. Remember, we Christians think man lives for ever. Therefore, what really matters is those little marks or twists on the central, inside part of the soul

(Continued on page 10)



El Alamein — D-Day — Hiroshima — United Nations — The Iron Curtain —

Marshall Plan — Television — Korea — Panmunjom — Kaesong

## 1944 - Ten Frontiers - 1954

By Lawrence Siersbeck

Albert Einstein is credited with the statement, "I never think of the future. It comes soon enough." These are the words of a man who as a foe of idleness is keeping himself busy in meeting the problems today. Here is not necessarily denial of the future but the recognition that the future is dependent upon the present. Jesus put the same thought more emphatically to His disciples, "Do you not say, 'There are yet four months, then comes the harvest?' I tell you, lift up your eyes, and see how the fields are already white for the harvest."

The decade, 1944-53, has brought us Americans face to face with formidable frontiers. We may well ask if any decade in the history of civilization has been so packed with potentialities and met with corresponding firm decisions and not a few faltering indecisions. Let us scan the panorama of a ten-year period that has brought us to face the most important and most far reaching issues in the history of our civilization.

### 1944—The Far-flung Battle Front

The Sunday morning attack on Pearl Harbor in 1941, that had alerted the remaining free world to the ominous threat of totalitarianism, was now three years old. More than 8,000,000 men in our armed forces were facing the enemies around the world, and we were beginning to move on to military victory. Gold stars were making painful patterns on the service flags of our churches and organizations. We were exhorted to pray and seek God's guidance. We did. We rang our church bells prayerfully as D-Day came. How we listened to the news broadcasts with the tenseness of the knowledge that our men and others were dying on the beachheads of Europe! We remember the Battle of the Bulge that cold Christmas and the weather miracle that brought clear skies from an unexpected source. Science explained what happened, but Christians knew it was an answer to prayer, for

'More things are wrought by prayer  
Than this world dreams of.'

We learn our most valuable lessons in suffering. For one thing we can't but see in the suffering and dying of many that all men are sinners and come far short of the glory of God. And we understand better the sacrifice of Him who died upon the cross for the sins of men. The spiritual tone of 1944 was firm. We had a job to do—to free men from a modern form of slavery. Men and nations are never more content than when they sense a God-given task.

### 1945—From El Alamein to Hiroshima

What had begun at El Alamein, where the Nazi North African Army under its able general was defeated, was completed after the dropping of the new bombs upon Hiroshima and Nagasaki. Came August and rationing

was being relaxed because of the progress of the war and tension released only to learn that great cities were largely destroyed and tens of thousands killed and maimed by the new weapon. The rejoicing of the end of a world war lacked the happy tone. It was not quite like the end of the European conflict at the close of which England's General Montgomery quoted his favorite book, "This is the Lord's doing, it is marvelous in our eyes." This was the beginning of a strange realization that we have found a disastrous fire,—what next? General MacArthur spoke prophetically, "A new era is upon us . . . The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh."

"A great speech!"—was the echo throughout the country. MacArthur had put the message of the Hebrew prophets into elegant 20th Century language against the background of the atomic age. The spiritual tone of the democratic world was promising. Underneath it all the heart of the American people went out in a restrained compassion to the suffering millions of enemy nations. It always has. The American heart can't carry enmity for long. So long as our people can remain healthy spiritually and morally that will be true. This year brought to the Christian people of America a sense of spiritual urgency.

President Franklin Delano Roosevelt died this year after serving in the highest office of the land longer than any other—13 years. The nation mourned.

### 1946—The United Nations

The word came out that prayer would not be on the agenda of the United Nations' assembly at San Francisco, but the Christian world prayed for peace. Once more we were to see if nations professing to believe in God and those avowedly disbelieving could work together for world peace. Could the Christian witness at the conference be strong enough to influence the resistance of the unbelieving forces? 'Hope springs forever from the human breast.' We were willing to try. We felt compelled to do so to save humanity. The experiment was launched. Hopes ran high. We felt the desperate need of more Christian statesmanship.

The year 1946 left us hopeful of a solution to world peace, at least for a while. This year gave us something probably more important,—the translation of the New Testament in the language of today.

### 1947—The Iron Curtain

Russia let down the Iron Curtain around its borders and those of its satellite nations. A godless man and a



less government live in fear of the freedom that gives an the opportunity to live as a man. At the same time the way became open in the free world for new Christian missionary activity. The Christian churches of the free world responded. Missionaries returned to their fields. Many young workers enlisted in the cause of the Gospel. Many worked right up against the Iron Curtain and some beyond. The challenge of the godless forces was met. Who knows but that our enemy may someday prove to have become a friend against his own militant judgment?

#### 1948—The Marshall Plan

This was the year the displaced persons of Europe began to come in large numbers to make their homes with us. Interesting was it not to meet these families at the farms of Iowa, Minnesota and other states? Lutheran Bishop Ordass was imprisoned and the threat of the power behind the iron curtain seemed closer to us. When there was the problem of helping other countries help themselves. One of our great generals fathered the Marshall plan. Churchmen and Christian lay people and most thinking people of the land saw its merits. Congress voted for it. It meant dollars out of American pockets, but it meant new life for the business of war-torn countries, work for millions idle, bread for the hungry. Did not Jesus say, "It is more blessed to give than to receive." Some money may have gone astray, but the intent of the plan was good.

In Amsterdam the World Council of Churches met. Protestantism met in the name of Christ to consider global world issues and to seek Christian answers to perplexing problems. Lutherans too, were represented. The year 1948 was a promising year for the Christian outlook.

#### 1949—Prosperity

After eight years America's ingenuity set about to produce new model cars. New and better trains, planes and ships were created to facilitate transportation. Television brought the world to our homes in pictures. Few had ever dreamed a few years before that people in Omaha could witness a hurricane sweeping the Atlantic seaboard and that in the comfort of their own homes. We never had it better in America from the materialistic standpoint. Employment, industry, investments, were reaching unbelievable tempos.

Never in the history of our country were so many churches under construction, and the Lutheran Church was in the lead. The rural folk grew out of their frame houses of worship and built attractive structures for an eighth, and quarter and some for a half million dollars. This was the year Lutherans began talking merger. We felt we could do things better when we work together.

#### 1950—Korea and the 38th Parallel

A little country on the other side of the world and a line called the 38th parallel suddenly became of interest to every American household, when the com-

munist forces of North Korea and China crossed it and violated the rights of their southern neighbor. As destruction and death swept over the luckless millions of that little country we were asking who is going to stop the enslavement of nation after nation? Taking the leadership we secured the support of the United Nations in meeting the aggressor. There was no other answer. It cost us to date 128,000 American casualties.

In this country eleven communists were convicted in a trial that revealed somewhat realistically the nature of a godless foe. The presiding judge, to whom we as Americans owe more than is generally realized, carried himself as a true American under the relentless pressures of the defense to break him down. We are going to need more frontiersmen like him to meet the 20th century foe of freedom.

Significant too that this year Protestant churches organized and put into effect the National Christian Teaching Mission and also stimulated a new interest in Evangelism. The threat of atheism has a way of alerting Christians.

#### 1951—Our Sins Find Us Out

A radio commentator speaking to a service club listed the corruption in high places as the top news story of the year. War makes money flow freely. But this fact also tempts the morally weak "to gain possession by unfair dealing or fraud." The exposure is a sad comment on our lack of Christian training. Political parties have not been alert to the urgent necessity of character in high positions. The best that can be said of the exposure is that the American people were shocked. We know that moral weakness is not confined to any party. By the same token moral uprightness is found in men and women of both political parties.

And what have we as Christians done on this moral frontier? We have, at least to some degree, recognized the need of Christian education, and above all the need of the atmosphere and example of a Christian home. Many young married people are becoming concerned about their little sons and daughters in the cradle. They now realize what can happen. For this task we have Luther's small catechism as our guide. It may seem trite to repeat, but it is very true that in disregarding and violating the Ten Commandments, they actually break us. But "God shows mercy unto thousands of them that love Him and keep His commandments."

#### 1952—The Peak Year

One wonders how we can be obsessed with our material prosperity and high standards when at the same time more than 25,000 of our young men have been slain upon the high and low places of Korea and four times as many wounded. But the homes cannot forget the vacant chairs in the homes, the sweethearts that never returned. Our high materialistic standards wither in the knowledge of the higher moral standards of truth, honesty, integrity and faith of the fathers of our country.

(Continued on page 13)



# Statistics for 1952: Lutheran Church Bodies in the United States and Canada

CHURCH BODIES						Sunday Schools			Congregational Finances	
	Total Ordained Ministers	Serving Pastors	Organized Congregations	Baptized Membership	Confirmed Membership	Number	Teachers	Pupils	Property Valuation	Total Expenses
1 United Lutheran (NLC) ..	4032	2905	4256	2087945	1448422	4171	89161	819536	\$ 349132793	\$ 63013391
2 Lutheran Church—										
Missouri Synod (S) .....	4883	3799	4850	1847284	1231653	4605	54568	492697	320730000	81873137
3 Evangelical (NLC) 1 .....	1765	1261	2595	907124	617545	2472	35237	267805	122257595	30486231
4 American (NLC) 1 .....	1890	1485	2017	790989	541251	1993	25621	256670	124627056	27562792
5 Augustana Ev. (NLC) ....	1063	785	1185	485165	339437	1155	18528	149077	77024087	16161758
6 Joint Synod of Wisconsin(S)	774	650	806	316839	218520			41111*		
7 Lutheran Free (NLC) 1 ...	237	175	365	64376	42813	294	3145	21493	8520712	1789540
8 United Evangelical (NLC) 1	201	137	184	51640	33700	180	2376	18654	5792942	1856970
9 Suomi Synod (NLC).....	87	69	164	30883	22589	129	1387	8904	3720438	560241
10 Slovak Church* (S) .....	59*	52*	63*	20808*	15250*	46*	371*	3070*	3604292*	684889*
11 American Evangelical (NLC)	82	57	82	20434	14859	71	624	3965	2449561	451894
12 Finnish Apostolic .....	20	20	60	16293*	6018	25	204	1235	305642	45170
13 Norwegian Synod (S).....	62	44	64	11027	7244	58	301	2118	1781300	347203
14 Negro Missions (S) .....	33	32	65	8126	4248	65		3477		86056
15 National Evangelical ....	27	26	67	8068	5686	52	379	2490	836220	200539
16 Lutheran Brethren .....	60	44	37	3929		42	354	2755		
17 Eielsen Synod .....	5	4	12	1550	1180	7	25	225	88000	27000
18 Independent Congregations*	9	9	12	1465	1465			465	100500*	31425*
Total—United States .....	14778	11134	15905	6485782	4426517	14473	227151	2051977	\$1003067162	\$220755488
Total—Canada .....	511	420	979	188163	125363	892	5130	43770	17903976	4422748
GRAND TOTAL .....	15289	11554	16884	6673945	4551880	15365	232281	2095747	\$1020971138	\$225178236

(NLC) denotes members of the National Lutheran Council, (S) of the Synodical Conference. (\*) Slovak Church figures taken from 1951; Finnish Apostolic baptized membership from 1951; Independent congregations from 1949. (1) These four bodies are at present negotiating to merge into one body. They would make a church body of about 2,000,000 baptized members if the merger can be consummated.

## HOW CAN WE LOVE OUR ENEMIES?

(Continued from page 7)

which are going to turn it, in the long run, into a heavenly or a hellish creature. Something inside us, the feeling of resentment, the feeling that wants to get one's own back, must be simply killed. I do not mean that anyone can decide this moment that he will never feel it any more. That is not how things happen. I mean that every time it bobs its head up, day after day, year after year, all our lives long, we must hit it on the head. It is hard work, but the attempt is not impossible. Even while we kill and punish we must try to feel about the enemy as we feel about ourselves—to wish that he were not bad, to hope that he may, in this world or another, be cured: in fact, to wish his good. That is what is meant in the Bible by loving him, wishing his good,

not feeling fond of him or saying he is nice when he is not.

I admit this means loving people who have nothing lovable about them. But then, has oneself anything lovable about it? You love it simply because it is yourself. God intends us to love all selves in the same way and for the same reason: but He has given us the sum ready worked out in our own case to show us how it works. That is how He loves us. Not for any nice, attractive qualities we think we have, but just because we are the things called selves. For really there as nothing else in us to love: creatures like us who actually find hatred such a pleasure that to give it up is like giving up beer or tobacco. . .

Condensed from "Mere Christianity," published by Geoffrey Bles.

—World Christian Digest



## BY THE FIRESIDE

### PRAYER FOR THIS YEAR

God give you FAITH this coming year!  
 The faith that will not fail in keenest test;  
 That trusts and sings in midst of fire and storm,  
 And dares rely upon his Word and rest.

God give you HOPE this coming year!  
 The hope that through the darkness sees afar—  
 The purifying hope that fondly waits  
 The rising of the Bright and Morning Star.

God give you LOVE this coming year!  
 His own love that burns out for the lost;  
 That intercedes, and waits, and suffers long—  
 That never fails, nor stops to count the cost.

—Margaret D. Armstrong

### MAKE BETTER PLANS

As the old year comes to an end, we are saddened by the fact that so many of the hopes we had at its beginning have not been fulfilled, so many of the plans we had made not carried out. Great is the number of those things we meant to do, and could have done, but did not do. As we begin the new year, however, let us put the memory of our past failures before us from making better plans for the year now before us. We recall the things that are behind" only that we may be strengthened in reaching forth to "the things that are before." Our new year prayer, then, is that of the Psalmist of old: "So teach us to number our days that we may apply our hearts unto wisdom."

—Christian Observer

### THE NEW YEAR

By Nellie Sumner Brooks

We stand, expectant, as the hand of Time unlocks the portals of the glad New Year;  
 We hear within our hearts the carols chime,  
 The happy echoes of the Christmas cheer.  
 We rejoice that, as the days pass swiftly by,  
 We have not left him in the stable dim;  
 But now, as Lord of Light, enthroned on high,  
 We still with reverent hearts may worship him.

### A PRAYER FOR THE NEW YEAR

Let me dwell, O precious Savior,  
 Ever at Thy side;  
 Let Thy love and peace and favor  
 In my heart abide.

Thou alone art Lord, Redeemer;  
 'Tis Thy blessed name!  
 Lord forgive me in Thy mercy,  
 Cleanse me from all shame.

All my thoughts are ever with Thee;  
 For Thy love I pine.  
 This vain world I spurn forever  
 Only to be Thine.

Though a thousand worlds I'm offered,  
 Riches, power and fame;  
 'Tis but dross I give up gladly  
 Just to bear Thy name.

Though the world in fiendish fury  
 Seeks me to ensnare;  
 Its vain glory, Lord, can never  
 With Thy name compare.

Amen, Amen, Dearest Jesus,  
 Save eternally;  
 That in endless joy in heaven  
 I may dwell with Thee.

This is a translation of a Slovak hymn  
 by John Bajus.

—Lutheran Beacon

### THE USE OF TIME

If you saw a man standing by the shore flinging gold coins and diamonds into the sea, you would say he was insane. Yet many people continually do something very like this. Not gold and precious stones do they thus throw away, but minutes, hours, days, weeks, and years of time—possessions which are of greater worth than any coins and gems on earth.

—Anonymous.

### MAKE IT LAST!

A friend described a present that was always in his stocking each Christmas morn of his childhood: "It was a candy potato, like an all-day sucker. I would lick only a little of it on Christmas day. Then I would put it away. Whenever my spirits were low, I would lick it a little. Sometimes I could make it last as long as August."

If only we could make all the Christmas sweetness last until August!

—KVP Philosopher.

The judge who was about to deliver a severe sentence looked at the defendant in the dock and began: "This robbery was consummated in an adroit and skilled manner."

The prisoner blushed and interrupted. "Come, now, your honor. No flattery!"

### THE BETTER WAY

New Year's Eve and New Year's Day  
 Cannot hint at playful prancing,  
 Rather that life's little day  
 Ever faster in advancing,  
 Asking what so far we've done  
 What so far we have neglected,  
 Whether we are going on  
 On the path we have selected.

New Year's Eve and New Year's Day!  
 Time to hear what God is saying  
 In His Word and then to pray  
 All of self before Him laying,  
 Thanking Him for all His love,  
 All our sinfulness confessing,  
 Sure the Father from above  
 With His pardon us is blessing.

New Year's Eve and New Year's Day!  
 One forgiven is forgiving,  
 Glad to pardon while he may,  
 While on earth he still is living;  
 Then the angels will rejoice  
 And the New Year's sky will brighten;  
 God's and our forgiving voice,  
 Heaven's sun, our paths will lighten.

—F.W.A.



# A Page For Youth...

Homer Larsen, Editor

## "DO I LIKE PEOPLE"

Do I like people?

Am I genuinely concerned about their welfare?

Would I like to help others lead a happier, fuller, more abundant life?

Am I looking for an opportunity to bring Christ and Christian living to men, women, children?

These are questions that I found myself repeating, answering, and thinking about for quite some time during my college days. Then I was brought up short one day and wondered how I could fulfill the positive answers to these questions. During the first two years in college I became gradually more interested in the field of social work through contacts with students who were majoring in sociology courses. It took a few general courses in sociology and psychology and with every course became more and more intrigued and wrapped up in these subjects which really tell a person so much about why people live and act as they do and why individuals behave as they do, normal or abnormal as it may be, but at the same time understanding the most important part of it—the little word—why?

If you are able to nod your head in agreement with the questions mentioned a challenging career may be waiting for you in the service of social work, for that field is "white unto the harvest." Our church and country need men and women who are emotionally mature, properly trained and temperamentally adapted to this work—men and women willing to pour a Christ-inspired and Christ-surrendered love into the hearts of men.

Social work is as old as society itself and has existed in some form since there was first human need. Social work as a profession, however, is comparatively new and its scope is constantly widening. The day is past when people associated social work with the "charity lady who used to carry tracts and baskets of food to the shanties across the tracks." In the complex social environment of the twentieth century, social work has taken on a far deeper significance and meaning and has grown from a volunteer service administered by philanthropic, neighborly citizens to a highly skilled profession serving not only the so-called under privileged, but throngs of men, women and children from every walk of life who somehow are not mentally, emotionally, physically, or economically able to meet the demands of life. We are told that more than 100,000 skilled social workers are needed to carry on the work of social agencies in the United States and that each year at least 10,000 men and women find employment in that field of work.

My question to you, or point I sincerely want to stress is this: "What are you going to do with your life?" Perhaps you have already answered this question to yourself and perhaps the decision you have made is the right

one in the eyes of our Lord, but to you who might say "My life belongs to myself, I will do with it as I please," you need to think again. You are going to be rudely shocked, your time is not your own, your life does not belong to you yourself—it belongs to Christ, and He will be the judge of your values—not you, not your neighbor, not your teachers, only Christ. During your high school and college days you are planning every day for the work you will do after you finish school. Every day you are having a little talk with the Lord and an important part of that conversation is for you to listen to His voice—to your heart—let your heart guide your head into the field of work where you can serve your neighbor, your Church and your Lord.

If you feel that the area of Social Work is to be the profession in which you, as an individual will be able to be of most service, then I suggest that you look into it carefully. Talk it over with your pastor, your teachers, your parents, and friends, but most important, talk it over with your God. In this growing profession which brings us into such intimate contact with the souls of men, the Christian social worker must recognize the need of specialized, professional knowledge. Abilities are sharpened and brought to fullest use through the discipline of professional training and study, including a four-year liberal arts college course plus two years study at an approved graduate school of social work. Thus qualified to serve, opportunities in the field of social work are limitless. My great interest lies in a child care and child placing agency but there are many important and challenging positions in family service, medical social work, psychiatric social work, work in institutional settings, and actually in every and any phase of human activity and behavior.

To be sure the work is not easy and often the hours are long. Much of your time is spent listening to people's troubles. But as in the work of the pastor, teacher and physician, intangible dividends are paid in the realization of having had some small part in meeting human need. You are given the privilege of having a part in God's command and plea in the form of reaching out a hand of love to meet men in their physical needs and pointing them to the Christ who cares and is able to meet every need—to find the Child of God "In what the world condemns, rejects or despises—to see the priceless worth of human personality; and to know that every human being carries within him potentialities and possibilities which flower only under the warmth of love."

Written by:

Miss Ruth Myli, Social worker with the Lutheran Welfare Society of Iowa.



# 1944—TEN FRONTIERS—1954

(Continued from page 9)

Nevertheless the Bible remains top seller and religious books, motion pictures, lectures are becoming top interest. More people belong to our churches than ever before. A new interest in parochial schools is manifest. Top religious television program this year is the Mississippi Synod's "This Is The Life."

## 1953—Armistice—Panmunjom—Kaesong

After three long war years and after almost interminable negotiations with the communists at Panmunjom came the armistice. Thousands of American men held in prison camps were released and we watched the pictures of their faces with moist eyes. We wonder if the men who have been subjected to the treatment of an unbelieving enemy will not better appreciate eternal values and help us at home to the same end.

On the other scenes in the free world there is a noticeable recovery from the effects of World War II. Word has come to us that in many of these lands there is not yet evident the needed spiritual growth to meet the new day. Nor is the spiritual growth evident among us here in America to any great extent. However, American people attend church in greater numbers. They have respect for the spiritual things generally, for their churches and their spiritual leaders. It may be that God is calling us to repentance and faith in Jesus Christ that we may be an instrument for renewing the proclamation of the angels, that there is born to all men a Savior, which is Christ the Lord.

## And Now—1954

The ten frontiers sketched above may only be examples of many others, but they are enough to indicate the vital issues coming up in the world and in our own country that must be met. We speak lightly of the last frontier upon our western plains. Many seem to want to daydream the cowboy and Indian days. But we wonder if at any time there were more and greater frontiers challenging everyone to the fullness of his capacities.

Frontiers, however, pass. Jesus said, "Heaven and earth shall pass away but my words will not pass away." But until the earth passes away, we as Christian people have the challenge from Christ Himself to blaze new trails, find answers to the perplexing issues that will confront men as long as they live. We have one sure source of light, the eternal and unchanging Word of God. We are to win men for Christ. This will happen more generally when men see that the way of Christ brings them answers.

What then are the answers to such frontier issues as World War II Victory, the United Nations, the Iron Curtain, Atheism, World Relief, Prosperity and Materialism, Secularism, Intrigue, Corruption and Immorality, and to new vital issues taking form as the time goes on? The general answer might be the evangelization of the world. But that evangelization must carry with it a consecrated leadership that understands the complicated issues. For this we shall have to furnish our country and the world with Christian statesmanship, Christian research and scholarship, Christian leadership in all walks of life, in business, in labor, on the farm, in the field of communication, and we could go on. But where are the frontiersmen to come from? Our Christian homes where the Bible is read and where there is prayer, from Christian churches, from communities where the Christian atmosphere prevails.

Some will say this is true, but what of the rest of us? We are to think, live and speak as Christians. We are to be alert to the influences for good to support them. We are to be alert to the influences that are evil to fight them. We are to be all things to all men for Christ's sake. That life brings us to frontiers from the cradle to the grave. Lutheran World Action and Lutheran World Relief are pointing the way to the frontiers in many areas on the world scene. The National Lutheran Council is doing just that in the homeland. Is not the response by the Lutherans from coast to coast to the appeal of these agencies evidence that Christian people recognize the frontier challenges of our day?

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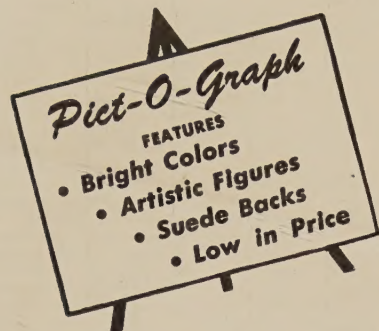
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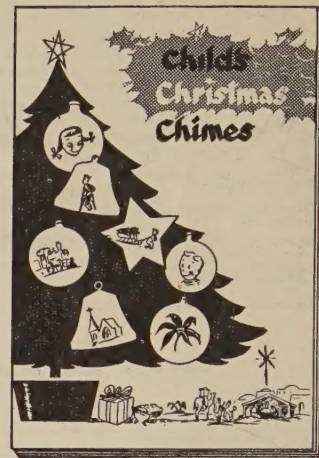
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